

## **Abu-Yahya al-Libi Issues Statement Called 'Palestine, Warning Call and Cautioning Cry'**

May 1, 2007

[Please note: Images may have been removed from this document. Page numbers have been added.]

Terrorism: Abu-Yahya al-Libi Issues Statement Called 'Palestine, Warning Call and Cautioning Cry' On 29 April, a forum participant posted to a jihadist website a message that included links to an Al-Sahab Media Production Organization video statement issued by Abu-Yahya al-Libi entitled "Palestine, Warning Call and Cautioning Cry" in which Al-Libi says that "it is the right of each one of you, the truthful heroes of Hamas, and the right of each Muslim everywhere to ask the direct question: 'What do the political leaders of Hamas want?'" The message was copied from "Al-Fajr Media Center."

A translation of Al-Libi's statement follows:

"I seek refuge in God from the evils of the accursed Satan.

"In the name of God, the Merciful, the Compassionate.

"The believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise' (Koranic verse; Al-Tawbah 9:71).

"In the name of God, the Merciful, the Compassionate.

"Praise be to God. Prayers and peace be upon our Prophet Muhammad and upon his family, companions, and followers.

"Oh ummah (Muslim nation) of Islam, ummah of sacrifice and courage, ummah of steadfastness and loyalty, peace and God's mercy and blessings be upon you.

"God, the Great and Almighty, whose words are the most truthful and the best, said: 'The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practice regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise' (Koranic verse; Al-Tawbah 9:71).

"Based on the principle of mutual advice in religion, which is one of its firmly established pillars, and in response to the call of the faith-based loyalty, which is represented by enjoining right and forbidding wrong and from which emanate advising the truth and cooperating to implement it, these are words I send from my loving heart to my brothers in the holy and blessed land, the stolen Palestine, whose blood continues to flow as a result of the attacks of the occupying Jews until it was surprised by a sharp dagger penetrating through to its vulnerable points and settling inside it, afflicting with a disaster which doubled its ordeal and weakened its power. That occurred following the mistake made by the Hamas politicians in which the feet stumbled and they led their group into an errant trap, from which they could not exit or escape from the deception of its mirages, except with the awakening from the dreams of deep sleep with which

they anesthetized themselves and disappointed their followers and supporters and by the clear and evident return to the methodology of jihad in the battlefields, from which they crept away bit by bit to seek refuge until they arrived at this bottomless abyss under the cover of the political process and the call for the maintenance of national unity.

"Prior to that, I would like to say that we are Muslims. We are united by Islam's true creed. We are bound together by the strong bond of loyalty. We are strengthened by the bond of faith-based brotherhood. This brotherhood requires, when we are sincere about it and focused only upon it, providing counsel and also accepting it.

"God, the Great and Almighty said: 'Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity' (Koranic verse; Al Imran 3:104). Jarir Ibn-Abdallah al-Bajali, may God be pleased with him, said: 'I gave the pledge of allegiance to Allah's apostle to offer prayers, pay the zakat (obligatory alms), and be sincere and true to every Muslim.' Therefore, a Muslim may not, no matter how much he advances, look down upon listening to advice if he is serious about seeking the truth and careful to follow it. (He may not) create between himself and the truth veils and obstacles with which to disguise and take as excuses that free him from accepting the truth that reaches him, from whatever direction it comes, as long as what is being said to him and the advice he receives are honest calls, true guidance, and evident truths.

"The wise word is the aim of the believer, and he is most deserving of it when he finds it. However, if a person, with the eloquence of his tongue and the strength of his declaration is capable of convincing the masses of his misguidance, obscurities, and excuses, which he above all knows are untrue, then what will he be able to tell his God, the Almighty and Most-High, tomorrow, when the secrets are exposed for judgment and when he does not have any power or support? Does he not fear, having confused the masses about their faith and embellished falsehood for them until they accepted it and followed it? Does he not fear that his fate might be among those who God described as: 'Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear' (Koranic verse; Al-Nahl 16:25).

"I said these words because we have constantly heard from the Hamas political leadership whenever our leadership provided advice or instructions or warnings of pitfalls and deviations that 'our methodology differs from the methodology of the Al-Qa'ida Organization,' or 'we do not need the advice of the leadership of Al-Qa'ida.' These sentences, which have no place in Shari'ah, are obstacles with which to repel truth and prevent the seeking of guidance from it. Among peculiarities of the divergences in this matter is the fact that these types of statements were uttered by some of their leaders while they are in the heart of the capital of corruption and non-belief, Moscow, and within a period during which they were praising the results of their meeting with killers among the non-believing Russian leadership whose criminality and corruption are no less than the crimes of Sharon and his party. Indeed, they described these meetings as positive and fruitful. Oh politicians of Hamas, is the tyrant Putin and his thoughtless party, according to you and by your definition, more concerned about the interests of Palestine and the Palestinians than the mujahid Shaykh Ayman al-Zawahiri, may God protect him? And what sort of a bond, oh leaders of the Islamic resistance movement, and I say the Islamic (resistance movement), that binds you with the leaders of atheism and destruction in Moscow so as to listen to their counsel, to believe what they say, to accept their stands, and to agree with their suggestions. Is it Putin's love and that of his state for Palestine, all of Palestine, and his quest to oust the rotten Zionist occupier from its land? Or is it his serious desire to achieve security and stability for the unfortunate people of Palestine? Or is it his strong enmity for the Zionist state

and his love and support of you?

Didn't you learn from those organizations and states that followed the east once and the west next until they became very lost, not knowing which one to go after, and likewise those who accepted support from anyone but from God and spent their lives in lies, evasion, and false hope? Such states and organizations were only able to bring to their nations more humiliation, and they forced their nations to become tails in the service of their enemies and stripped them of the ability to feel proud of their identity. Do you want to take your nation back and repeat what happened in the past after it just began to regain its dignity? Praise be to God. There are those who take the infidels as allies instead of believers and who seek glory from them, but those who believe in God, His messenger, and the believers are the victorious. Do you read in the book of God, 'O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom' (Koranic verse, 3:118).

"So, here you are, oh Hamas politicians, you were so disparate that you nominated Christian nobodies to be within your Muslim groups, a move that damaged your movement's labor, wasted your youth's sacrifices, entered into this dangerous situation, and placed your trust and confidence with and made the source of your advice the imams of infidelity and the heads of tyranny and atheism.

"Where are you going? Did this atheist who destroyed a Muslim country and annihilated a whole people in Chechnya and dispersed its people into the valleys and the deserts in a way that surpassed the Jews' dispersion of our Muslim people in Palestine become a friend of yours? Did he become closer to you, oh Hamas leaders, than the people who have proven their loyalty to God, His messenger, and the believers and demonstrated both in word and deed their adoption of the Palestinian issue and directed their efforts to ease the pain of its Muslim people, not as a favor to them, but as an expression of their sense of religious duty, the source of all their decisions, policies, and stands, which also should be yours?

"I know that friendly, caring, and passionate people will say, didn't you find anything but the Hamas movement which stands today with its youth and heroes against the Zionist program to address and to offer advice, precisely at this sad and difficult juncture when forces inside and outside are cornering them and when Hamas is facing a deadly economic and political embargo? To those I say:

"First, the function of sincere advice doesn't exclude anyone, and everyone and every group can use it. The prophet, prayers and peace be upon him, has said, 'Religion is advice, religion is advice, religion is advice; you give advice for the sake of God, His book, His messenger, the Muslim imams, and for the sake of Muslims in general.' Without advice, religion would not have survived and would have turned into a distorted Sharia by the innovators, sullied by the whim of the people of personal opinions, and torn apart by the output of philosophers and sages, and it would have stalled by the rulers and the tyrants. Religion would not have achieved its ease, clarity, and purity without the advice of the advisors and without the assessment of the righteous people.

"Just as the holy land does not consecrate anyone--man's deeds do--our master Salman al-Farisi, may God be pleased with him, said, 'So as the names do not protect or honor anyone, the man's deeds venerate him.' 'Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)'

(Koranic verse, 49:13).

"And we say yes, Hamas is in trouble, but who pushed it into trouble and placed it between the grind of the public's demands, the whip of international pressure, and the temptations of the Arab concession until the optimum principle and steadfastness became its rejection of the recognition of Israel rather than Israel's destruction altogether and the return to Muslim rule of every speck of land? Therefore, the purpose behind what we have said is to extricate the movement from the predicament into which it has plunged itself. Our demand is that it should rebuff this bad course which it entered without any Sharia or logical justification.

"I say, second, in spite of the fact that we were watching the many dangerous pitfalls that Hamas leaders were falling into from time to time through their policies, declarations, meetings, and stands, and in spite of our knowing that the course which they adopted would only waste the efforts and increase further the deviations and the compromises, we still wanted to bring the issue to reality and clarity so as to expose to the fair-minded the deviations of the path they are taking and to make clear and obvious their abandonment of the slogans which they used to chant and call for to motivate the people of Palestine.

When it became unbearable and their actions began to take the Muslim nation back to square one and their main goal became limited to strengthening the new secularism in the minds and the reality of the people, the truth became clear to anyone who is seeking the obvious and indisputable truth. It became our duty and the duty of every Muslim to salvage the sacrifices of this free people from the games and the tricks played by those who are pursuing high posts and those who are in charge of titles. Our silence will mean that we are partners in this evil action, which wastes the religion, alters the truth, supports the humiliating evil, and robs the honest and the sincere of their efforts. We seek refuge in Allah from betraying the blood of the heroes and the martyrs. The Almighty, may He be exalted, said, 'O ye that believe! Betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you' (Koranic verse; Al-Anfal 8:27).

"What we have to do is enlighten the people with the truth and cast the fallacies with it. Our purpose is to please God, even if it means displeasing the entire world. For those who proclaim the messages of God and fear Him, do not fear anyone but Him, and God is sufficient unto us.

"The prophet, may prayers and peace of God be upon him, said, 'Whoever pleases God by displeasing people, God is sufficient unto him. But whoever displeases God to please the people, God left him to the people to deal with him.' The name of your Islamic resistance movement requires that the movement holds on to the path of jihad, which you had called resistance, and in spite of our reservations about the name, it can only mean that. Besides, the founders of this movement wanted it to be an Islamic movement and there is no meaning to its Islamism unless it differs completely from the rest of the nationalistic and patriotic movements by total commitment to the rulings of Islam, inside out, in its knowledge, its creed, its Da'wah, its inciting others, its jihad, its policies, its relations, and its statements. 'Say: Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds. No partner hath He: this am I commanded, and I am the first of those who bow to His will' (Koranic verse; Al-An'am 6:162-163).

"By this we differentiate between the path of the criminals and the path of the believers in all the issues and their branches, their entirety, and their details. By it, the banners are distinguished and the goals are set so that they do not remain floating and unclear, where it is hard to tell right from wrong and the honest from the dishonest. In this way we explain the verses and recognize

the path of the criminals. On this basis, the origin of your movement and its establishment was to make all religion for God and not to divide it and choose from it what suits the soul and reject the rest, under the pretext of interests, policies, and the requirements of the time. How can you make all religion for God the essence of your resounding speeches and dazzling slogans and move the people and awaken enthusiasm among the youth and then as soon as you knock at the doors of the twisted and lame politics, take cover under the dome of the polytheist Palestinian Legislative Council and meet with the infidels and travel east and west; you shun it (Islam) with your deeds and you insult it with your words? Tell us then; which Islam are you talking about and what Shari'ah is that which you intend to establish and implement as you claim?

"Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: 'This is for Allah and this' - for our 'partners! But the share of their 'partners' reacheth not Allah, whilst the share of Allah reacheth their 'partners!' Evil (and unjust) is their assignment' (Koranic verse; Al-An'am 6:136).

"Religion has become so mutilated and so defaced and subject to preferences. It is a religion that does not exist except in the world of fallacies and propaganda, and it lives in the memory of illusions. 'Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way' (Koranic verse; Al-Ahzab 33:4). So, where is your religion, oh leaders of Hamas, from the case of implementing the Shari'ah, all the Shari'ah which you slaughtered with your own hands, when you agreed to follow the infidel religion of democracy, which is founded on the basis of the rule and sovereignty of the people. The religion of God says, 'The command is for none but Allah. He hath commanded that ye worship none but Him: that is the right religion, but most men understand not' (Koranic verse; Yusuf 12:40), but the religion of democracy, which has decayed the drained body of our ummah, states that the rule is for the people, and that no one else has a say in it but the people. According to its religion, no one can comment on the people's rule or refuse the people's judgment. Which of the two religions do you choose, and which of the two commands do you follow? Where is your religion, oh leaders of Hamas, from God's area of jurisdiction, the religion of Whom you claim to want to establish from the right to legislate, the structure of which you have destroyed and the pillars of which you have removed in the name of politics, diplomacy, worldly wisdom, and maturity of thought, when you placed yourselves under the dome of the parliament to legislate and compete with God over this right? That evil dome, which you gave an oath to respect, has been given the right, under the secular constitution, to allow and forbid, legislate and impose. It permits what its people find permissible, even if it were forbidden in God's religion, and it forbids what its masters have forbidden, even if it were permissible in the Shari'ah of God. The religion of God says, 'Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds' (Koranic verse; Al-A'raf 7:54). It also says, 'It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path' (Al-Ahzab 33:36).

"Your polytheist legislative council, of which you agreed to be among its top figures, states: But, we are the gods who have a say. There will be no rule except what we decide and no law other than what we agree to and no coercion except in what we enforce and no punishment except against those who violate our legislation.

"We, as members, have a choice in deciding our matters even if God and His messenger decide otherwise. We will not lie to you or to your council composed of conflicting partners. Tell us then, isn't what we said the truth and the core of the matter? Yes it is even if some claim otherwise. Can your Islamic movement legislate for the Palestinian people one (Islamic) Sharia

law without first putting it through the council of apostasy that blocks God's law? Then what is the matter with you? How do you arrive at your judgment? You should know that names will not change the truth no matter how nice they are made to sound and will never be enough justification to follow falsehood, or to escape God's orders, or to avoid accountability in this life and the hereafter. The prophet, may prayers and peace be upon him, 'From among my nation there will be people who will drink alcohol calling it by other than its real name.' Misguidance is misguidance, disbelief is disbelief, legislation is legislation, and manipulation of religion is manipulation, whether they call it politics, shrewdness, interest (maslahah), consideration of national interests, or following Arab consensus. 'And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allah is All-Aware of what they do' (Koranic verse; Yunus, 10:36)

"What is your religious stance, oh leaders of Hamas, on the issue of allegiance and enmity (wala wal bara) which is the core of Islam, its spirit, its solid pillar, its strong foundation, and the strongest bond in Islam, the breaking of which breaks all bonds. Breaking this bond undermines (Islam's) laws turning them into an object of play and subject to distortion by fools. Without these laws, corruption fills the world, strife spreads, and calamities continue. This is what you are subjected to today at the hand of your kinsmen who hate you but whose friendship you seek. 'And those who disbelieve are allies of one another, if you do not do so, there will be Fitnah (strife) and oppression on the earth, and a great mischief and corruption' (Koranic verse; Al-Anfal, 8:73).

"Islam has made the bond of wala (Islamic concept of allegiance) and the bond of faith the same bond. (God) said: 'The believers are but a single brotherhood' (Koranic verse; Al-Hujurat, 49:10). It is therefore the axis of it all. The believers are brothers whether they are close or distant, Arab or non-Arab, black or white, man or woman. The prophet, may prayers and peace be upon him, announced this fundamental principle to the largest gathering of Muslims when he said, 'Oh people, your Lord is one, your father (ancestor) is one; no Arab has any superiority over a non-Arab or a non-Arab over an Arab; no red is superior to a black, nor a black superior to a red except by their righteousness. Have I conveyed the message?' The prophet asked and the people answered, 'Indeed so, oh messenger of God.' The prophet then said, 'Let him that is present tell it unto those absent.'

"Why is it then that we are today hearing you speak of other bonds and new alternatives that have nothing to do with Islam? Nationalism and Palestinian unity and other things have become the foundation of your relations and the basis of your ties. You used them to get through thick and thin and through them you entered into the territory of misguidance, falling into falsehood and tainting your group which was purified by the blood of martyrs. One who listens to your interviews and statements can no longer differentiate between you and the secular movements; you declared them as your brothers and befriended and allied yourselves with their leaders and followers. Thanks to this deviant path, the Baha'i servant of the White House (Abbas) is now referred to as Mr., president, brother, and his excellency, while in an effort to please the atheists, you decided that the Chechen cause was an internal issue that had nothing to do with you as one of your politicians stated. This is the product of the jurisprudence of the despicable political dealing that misguided the minds and shook the religious principles. The jurisprudence of Islam and the guidance of the prophet we use as the guiding light said, 'The believers are like one body; when one part of it suffers, all other parts join in, sharing the sleeplessness and fever.' God Almighty said, 'You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger even if they were their fathers, or their sons, or their brothers, or their kindred' (Koranic verse; Al-Mujadalah, 58:22). God Almighty also said, 'O you who believe, take not for supporters and helpers your fathers and

your brothers if they prefer disbelief to Belief. And whoever of you does so is one of the wrongdoers'

(Koranic verse; Tawbah, 9:23). The prophet, may prayers and peace be upon him, said,

'The best bond in faith is alliance in God, love in God, and hate in God Almighty' (hadith).

"Your embarking on this dangerous path without concern or worry is what made the rejectionists in Iran, the enemies of the companions of the prophet and the enemies of Islam, your brothers whom you flatter at the expense of your faith and the fundamental principles of your religion. You glorified their imams and idolized the graves of their filth with your visits. You opened the doors for them to spread Shiism among the Muslim Sunni Palestinian people and allowed their corrupt hands through your group to spread vice in the holy land, destroying people's faith, muddying their thinking, and distorting their nature all under the pretext of the general interest, the delusion of need, and the lies of necessity. You continue to turn a blind eye to their historic and current crimes which total, by God, no fewer than the crimes of the criminal Jews. Your case is like the case of someone seeking refuge from heat in fire. On the other hand, you turned away from your brothers in faith and methodology and from the truthful mujahidin who are honest when they give advice and sincere when they give support and just when they pass judgment. They distance themselves from deviant temptations and sayings of the lords of corruption. '(So) which of the two parties has more right to be in security? If you but know. It is those who believe and confuse not their belief with wrong, for them there is security and they are the guided' (Koranic verse; Al-An'am, 6:81,82).

"I am addressing those youthful and pure young men within the brave Qassam brigades; the students of the lion, Yahyah Ayyash, God rest his soul; those who are faithful to the blood of their martyred brothers and who, with rare courage, have set the most magnificent examples in the different types of sacrifice in the stories of boldness, honest fervor, and bravery, the like of which is venerated by heroes; I address them as a sympathizer and I say to you 'Oh you numerous lions! Your faithfulness to the blood of your predecessors of honest men will only be accomplished by strict adherence to the path of jihad, battle, and strikes, for which your brigades were established, the sole purpose to revive it, to strengthen it, to keep it going, and to reject all paths besides it, no matter how it is embellished or alluded to by others or sought after by the defeated because the truth has appeared and the deceptions have vanished. It is like the froth of the sea, which disperses at the first sign of turmoil and gets scattered by the smallest storm, disappearing as if it never existed as froth always does, for frost dries up and that which is beneficial to man always remains. That is God's way of presenting us with examples.

"Oh, Qassam Brigades! Where is the revenge? Where are the fires? Where are the bombs? Where is Ibn-Ayyash to renew your glory and show us the enemy's towers collapsing? You are like a beacon to jihad and you outshine all others. Al-Aqsa Mosque was engulfed in cheerfulness as the pious fell for its sake and you gave hope to it and it saw all wrongs being righted with determination and, today, it has regretfully been covered in sadness because of the polished dialogues. So hold fast to solid ground and do not be appeased by condemnation or denouncement. He is the God of the heavens and Earth. If it were not for God first, as well as your armed attacks and your legitimate jihad against the forceful occupier and your endurance of pain for the sake of that jihad, as well as your great sacrifices and your attacks on those connected to the damned ones with your successful operations, then you would not have had any weight or clout in this mess and you would have been another number blown away by the storms of conspiracies, a number that is not considered or acknowledged. Instead, when these political leaders reached all that they have reached, they excelled through their elections which

are tainted by the blood of the martyrs and they fed off the efforts of the brave and rested on the bodies of the wounded until the moment when their feet touched the grounds of the pagan legal council, taking shelter in its dome and resting on its seats to suddenly revive the laws of Arafat and afflict it upon the broken Palestinian people.

"Now they make their constant rounds on all the capitals of deception and malice--Moscow, Cairo, Tripoli, Tehran, Riyadh, Damascus, and others--and go to a series of meetings with the pharaohs and tyrants of these times and the leaders of the nations. They go to the politics of begging, pleading, and concessions, to different organizations and committees, which were only established to support the Zionist state. It is the right of each one of you, the truthful heroes of Hamas, and the right of each Muslim everywhere, to ask the direct question: 'What do the political leaders of Hamas want? And where are they taking it (Hamas)? And it is everyone's right to ask them for an honest answer so as to judge their doings and to evaluate the truth of their claims, away from the trivialities of the statements published in the despicable media and away from the gossip and the empty promises which do not shelter this poor people from the wrath of the bombs of the Jews or from the betrayals of the Palestinian government and its doings. It is impossible for someone who knows the truths of his religion and who is keen on reaping the fruits of his sacrifices to agree to be led by leaders such as these politicians who have proven their failure and the deviousness of their thoughts and the disintegration of their plans, despite what they claim of tact, understanding of politics, maturity, and the ability to adjust to the changing times.

"By God, a building raised on such foundations will definitely collapse with the placement of the first brick; it will defy its builder and rise to attain its goal, if he honestly wants to reach it, but he will not attain it. Those who build upon a foundation of fear of and approval from God are better off than those who build on shifting ground which eventually will collapse, taking them down to Hell. God does not lead the oppressors to the path of righteousness. Whoever wants to build based upon religion and wants to establish the basics of jihad and reinforce the pillars of truth and reach a clear goal must know the truth of his religion and the ways upon which it is founded. Otherwise, his efforts will continue to be futile. Do you suppose he will hope to reap anything after that? That is impossible because he who wishes to meet his God must do good deeds and must believe only God. Our last supplications are praise be to God, Lord of all creation. Prayers and peace be upon His gentle prophet."